

RESEARCH ARTICLE

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THE SOCIO-POLITICAL AND PHILOSOPHICAL PERIOD IN WHICH THE UZBEK POET AND THINKER BOBORAKHIM MASHRAB LIVED

Mumin Hashimkhanov

Professor of "Department of Philosophy, Education and Legal Education" of Jizzakh State Pedagogical University, doctor of philosophical science, Uzbekistan

Abstract

In this scientific article, a small region such as "Dahbed", which is among the famous cities of Uzbekistan such as Samarkand and Bukhara, is also famous in the Islamic world, and several historical and cultural monuments are inextricably linked with the history of Dahbed in Central Asia and beyond. and the toponymy of Boborahim Mashrab heritage was studied and analyzed.

Keywords Ofaqkhoja, Jonibek Culton, Samarkand, Bukhara, Khoja Ismail, Khoja Ahror, Registan, Sherdar, murid, peshvo, mysticism, Tillakori, khanaqah, Yalangtosh, madrasa, mosque, bathhouse, bridge, well.

INTRODUCTION

Makhdumi Azam, the grandfather colony of Mashrab's spiritual teacher Ofaqkhoja, was known as a pir in the Dahbed region. Therefore, we felt it necessary to think briefly about Dahbed, where he lived.

In addition to the famous cities of the East, such as Samarkand and Bukhara of Uzbekistan, small regions such as "Khoja Ismail", "Khoja Ahror" and "Dahbed" are also famous in the Islamic world.

Dahbed is one of the ancient and historical regions located on the Mionkol island between the Okdarya and Karadarya rivers, in the north-eastern part of the city of Samarkand.

According to sources belonging to the Shaibani period, Dahbed is located in Ofarinkent district [1;5].

You can find a number of historical and cultural monuments inextricably linked with the history of

Dahbed in Central Asia and beyond. For example, Dahbed itself has a madrasa, two mosques and a house with a dahlam; In Samarkand, Sherdar madrasa is located on Sozangaron Street, Khoja Avliya (one of the grandsons of Makhdumi A'zam) mosque, Khoja Ishaq Vali mosque in Bogi Baland; In Bukhara, the house of Shah Akhsi (the house of Makhdumi Azami); in the cities of Kosonsoy and Akhsikent in the Fergana region; in Hisar, Urmetan, Fulgor regions of Tajikistan; in Uzgand, Kyrgyzstan; In the cities of East Turkestan (China), such as Yorkent and Kashgar, as well as in neighboring regions of Afghanistan, you can find several monuments related to the history of Dahbed, built under the name of Makhdumi azam Khoja. "Guzari Dahbedi" was established in the central part of the city of Samarkand in the XVI-XVII centuries[2;36]. It started near the Shaibanikhan Madrasah of Guzar Registan Square and continued to the back of Amir Temur's

mosque. The current Dahbed street is one of the central streets of the city and extends to Motrud.

In 1993, as a tribute to the dignity of Makhdumi Azam, the regional leadership named a street adjacent to Dahbed Street after him.

Most of the descendants of Hazrat Makhdumi Azam's children still live in Dahbed district and their genealogies are also available[1;6-7].

The emergence of Dahbed is connected with the name of Sayyid Ahmad Jalaluddin Kosani (1461-1542), who was born in the city of Kosan in the Ferghana Valley in the second half of the 15th century. He moved to Mionkol at the invitation of the rulers of Samarkand, in particular Jonibek Sultan from the Shaybanites, and planted ten willows there. As a result, the area where he lived was called "Dahbed" (Persian for "ten willows"). According to another interpretation, it means "Dehai bed" (village of willows), and according to the third interpretation, it means "Dah bor bed" (come to pilgrimage ten times), according to the fourth interpretation, "Dahband" (ten ways - a link of sects), and the first two meanings are close to the truth [3;28].

Hazrat Makhdumi A'zam, who worked in the Ferghana Valley, must have come to Samarkand to live permanently between 1515 and 1528. Because in 1515, Maulana Muhammad Qazi, the teacher of the royal family, died, and Jonibek Sultan, who invited the royal family to Samarkand, died in 1528. That is, Makhdumi A'zam came to Samarkand between the deaths of his teacher and the murid of the ruler.

Dahbed was considered the center of Ofarinkent (Sogdi Hurd) district during the Shaybani, Ashtarkhani and Manghit dynasties. It was surrounded by walls and there were many mosques. In the Dahbed region there were villages and neighborhoods such as Kokchi, Mir Otaboy, Safeduk, Sartaroshkhana, Shakhob, Tongotar,

Beshtut, Oynaqorgon, Kattakorgon and Ochidogar. According to the sources, in the last century, there were 1206 households in Dahbed and 45 mosques[4].

In spite of its small location, Dahbed was the largest leeward center of Naqshbandi, the largest chain of Sufism in Islam, since the 16th century. It is interesting to note that it is a rare occurrence in the history of Sufism that representatives of such a great order as the Naqshbandiyya lineage, who came from the same family, i.e., the Makhdumi Azami class, have been in charge for centuries at the same time[3;29].

In its history, Dahbed has experienced various events. For example, during the reign of King Abdulaziz Khan (1645-1680), a member of the Ashtar Khans, Dahbed became a center of rebellion. According to Sayidoi Nasafi's correspondence, the army of Abdulaziz Khan entered Dahbed from Sogarj at the time when Khaja Raziq ibn Abdulmominhoja and Khaja Mahdi ibn Musahoja, the grandsons of Khoja Hashim, who were the grandsons of Makhdumi Azam, were leaders in Dahbed. The reason for these conflicts is that some amirs of Dahbed and Mionkol seem to have ignored the king's judgment[3;29].

In Central Asia and beyond, you can find a number of historical and cultural monuments inextricably linked with the history of Dahbed. For example, Dahbed itself has a madrasa, two mosques and a house with a roof; Sherdar madrasa in Samarkand, Khoja Avliya (one of the grandsons of Makhdumi Azam) mosque on Sozangoran street of the city; Bogi Baland Khoja Ishaqi Vali (i.e. his wife Makhdumi Azamiya); in the cities of Koson and Akhsikent in the Fergana region; in Hisar, Urmetan, Fulgor regions of Tajikistan; in Uzgand, Kyrgyzstan; In the cities of East Turkestan (China), such as Yorkent and Kashgar, as well as in the neighboring regions of Afghanistan, you can find several monuments related to the history of

Dahbed, built in the name of the Khojas of Makhdumi Azami, as well as toponyms of the same name in Dahbed. In addition to this, it can also be said that in the 16th and 17th centuries, "Guzari Dahbedi" was established in the central part of the city of Samarkand[2;36].

It started near the Shaibani Khan Madrasa (now a department store) of Guzar Registan Square and continued to the back of Amir Temur's mosque. The current Dahbed avenue is one of the central streets of the city and extends to the village of Moturid[3;31].

Academician A.Muhammadjanov expressed his scientific views on the etymology of the toponym of Dahbed, where Makhdumi A'zam lived:

Makhdumi Azam, Afaqkhoja, Dahbed and Eastern Turkestan are important political aspects of Mashrab, despite its small location, Dahbed was the center of the Naqshbandi leech, considered the largest chain of the Islamic religion and Sufism, since the 16th century. It is interesting to note that such a great leech as the Naqshbandi dynasty was ruled by several representatives from the same family, that is, from the Makhdumi Azami caste, which is unprecedented in the history of Sufism.

Hazrat Khwaja Hashim ranks with Hazrat Ghawsul Azam in rank and Hazrat Bahauddin Naqshband in rank. Among the mashayikhs of recent times and among the class of Dahbedis, no mashayikh has been able to reach his rank. During his time, his murid Yalangtosh Bahadir built the Fayzli Khanakah building in Dahbed[3;135].

Looking at the life paths of Khoja Hashim, we admit that there is no doubt in any of the above words. He, like Khoja Ahrori Vali, combined his activities with politics for the benefit of the people.

After Makhdumi Azam, the person who increased the class of Dahbedi Khojas and the fame of Dahbed region is Khoja Hashim. The greatness of the political-historical activity of Khoja Ahrori Vali is

also known from the fact that at the foot of his grave are the kings of Afghanistan, Shah Hidayat ibn Shah Qasim, Shah Saodat (who died in the second half of the 18th century), the rulers of Samarkand, Amir Yalangtosh Bahadir, Amir Sultanquli and princess Iqlimabanu were buried. Except for Amir's mausoleum, nowhere else in Dahbed are so many rulers buried under the feet of one pyre[3;136].

Khoja Hashim Dahbedi worked as the main leech leader of the Naqshbandi dynasty after his father Khoja Kalonhoja and uncle Khoja Ishaq. During the reign of Khwaja Hashim, Dahbed again became the center of the Naqshbandi dynasty.

In the first half of the 18th century, the political influence of Khoja Hashim Dahbedi in Central Asia increased. According to Muhammad Yusuf Munshi's testimony, Ashtarkhani Vali Muhammad Khan (1605-1611), who was overthrown from the throne of Bukhara, fled to the side of Shah Abbas, the ruler of Iran. He sent 80,000 so-called red soldiers from Iran to Vali Muhammad Khan and sent them to Bukhara. At this time, Imam Quli Khan (1611-1642), the nephew of Vali Muhammad Khan, ascended the throne of Bukhara with the help of Khoja Hashim. Hearing the news of Vali Muhammad Khan's march on Bukhara with the Iranian army, Imam Quli Khan became worried and came to Khoja Hashim Dahbedi, the piri "pole of saints", and kissed his hands and asked for advice. In that meeting, Khoja Hashim Dahbedi was sitting with a number of his caliphs and companions. The name of one of his caliphs was Maulana Saqi, and Hazrat Khwaja, who had knowledge of the poem, recited verses looking at him.

At the same time, the ascension of Yalangtosh Bahadir to the throne of Samarkand by the will of Khoja Hashim has a positive effect on the development and creativity of Samarkand.

As we can see, the political changes in Central Asia

at that time were solved by Dahbed. The rulers of Bukhara and Samarkand, no matter how good they did or built a monument, first of all they started their work by receiving fatwas and prayers from Khoja Hashim as a pir. He was sometimes called "Imam" and "Muhammad Vali"[3;138].

Amir Yalangtoshbi Bahadir, the creator of many architectural monuments that have become our pride, is a famous and popular ruler who left a very influential mark on the history of Samarkand, and his life and work are inextricably linked with Dahbed. He was the son of Boyhojibi, one of the leaders of the Olchin clan, and at the age of 12, he joined the army of Ashtar Khan Dinmuhammad Khan. During those times, he came with his father, gave his hand to Khoja Hashim Dahbedi (grandsons of Makhdumi Azam), became a murid and entered his education. Later, he took the Samarkand throne with the help of Khoja Hashim, who was the leader of the Naqshbandi sect in his time [3;144].

The gallant commander Yalangtosh Bahadir almost did not obey the central authority in Bukhara. He ruled Samarkand during the reign of three Ashtarkhan kings: Imam Quli Khan, Nadir Muhammad Khan and Abdulaziz Khan. His word was of decisive importance for the Ashtarkhan rulers; he independently organized several marches to foreign countries, including Iran's Khorasan region and Afghanistan. In addition, he traveled to Tashkent and Turkestan and calmed the local conflicts there. In general, it is safe to say that Yalangtosh Bahadir was the head of the army of Bukhara. Because of this, many neighboring kingdoms sent gifts - greetings - to Yalangtosh. He returned from foreign campaigns with many captives and treasures.

During his time, Yalangtosh Bahadir also built Sherdor and Tillakori madrasas in place of the ruined house and caravanserai without destroying the structure of this building complex built by

Ulugbek. When the time comes, it is also worth saying that the gold spent inside the mosque of the Tillakori madrasa could have built a large monument (that's why the madrasa was called Tillakori (made of gold))[3;149].

Yalangtosh Bahadir, who built the Sherdar and Tillakori madrasas, could afford to build more magnificent monuments. We mention this word for the reason that some foreign and local monuments experts believe that the masters of his time were not able to create monuments of a different color by taking only a copy from the monuments of Yalangtosh Bahadir Ulugbek Mirzo. However, the Sherdar and Tillakori madrasas are among the most beautiful monuments adorning the city of Samarkand. Yalangtosh Bahadir, who did not see his Olchin clan as inferior to the Barlos clan of the Timurids, humbly copied the structure of the Ulugbek madrasa in his monuments out of respect for the Timurids. In other words, he wanted to harmonize the architecture and build only one bouquet of monuments on Registan Square.

It is also necessary to say that "Sherdar" means "There is a lion's reflection", and the sun, lion and deer (ohu) in it are 12 signs of Hijri Shamsi (solar year); lion (Asad) is the fifth month of the year; and the deer (Jaddy) is the tenth month; The beginning and completion of the construction of the madrasah probably took place during these months [3;150].

During the period of Nalangtosh Bahadir, culture developed tremendously and dozens of monuments were built. Following the example of Yalangtosh, courtiers, scholars, scholars, and religious leaders built the necessary facilities for the needs of the people, such as madrasas, mosques, baths, bridges, wells, as a gift. During his time, so many madrasas were built in Samarkand itself that it was rare in the Middle Ages[6;97].

Yalangtosh Bahadir, who preferred construction work to ruling, died in 1656. According to his will,

he was buried in the house of Makhdumi Azam in Dahbed, at the foot of the grave of Piri Khoja Hashim Dahbedi (great-grandson of Makhdumi Azam).

Amir Yalangtosh made a will: "Bury me at the feet of my ancestors; Let those who come to visit my elder step over my grave, I could not serve my elder properly!" How great is the epitome of humility from this testament.

These words of Yalangtosh Bahadir, the creator of the Registan ensemble built in the 18th century, are an expression of his boundless respect for his elder - Makhdumi Azam.

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